Be A Mujahid

In the name of Allah, the most Gracious, the most Merciful and peace and blessings on the Messenger of Allah and on his family and companions and those who allied with them. To proceed

A *Mujahid* in the way of Allah is one who knows the right of Allah upon him in aiding His religion, he must know and understand the phases of Jihad and their practical application in real life. Today our reality is the phase of factions and organizations both identified and concealed, and which require a person to be organized both mentally and physically through different phases of being a fighter

Integration between these two matters requires a great deal of truthfulness with oneself to begin with and sincerity in belief, because this very self is going to clash against its wants and desires, and with the religion and the aim of Jihad, may it be through leaving the usual food and drinks and relaxations, and leaving those one loves from wife and children and sons and relatives and friends, and leaving the pleasures of visits to families and trips, especially if the new phase is to set up an organization in a stable country with advanced security. In such a case the security restraints in movement and contact are going to be very high, and that is why only a very few people can tolerate this phase, who, after reliance on Allah ignored their own desires, and magnified before their eyes, for their religion, what Allah has prepared for them in *Jannah* as soon as their souls leave their bodies that labored and struggled in this world for the success of 'There is no god but Allah'

And Allah the Almighty has made this matter clear in His exalted book in His saying, the Almighty *"Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.* ***(9:111)****"* and His saying *"And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision, Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve.* ***(170)*** *They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost -* ***(4:171)*** *"*

Narrated Masruq: We asked Abdullah bin Masud about this verse:

"Think not of those who have been killed in the way of Allah as dead; rather they are alive with their Lord being provided with sustenance.(3:169)

He Abdullah bin Mas3ud said: We asked the Prophet (sallAllaahu 3layhi wasSalaam) the meaning of this verse. So he explained it like this:

Their souls are in insides some green-birds beside lanterns suspended from the divine throne roaming freely in the Paradise where ever they like. Then they take shelter at those lanterns. Once their Lord looked at them and said: Do you want anything else? They said: What more shall we want? We roam freely in Paradise as we like. Allah asked them the same question three times. When they felt that they would not be spared from being asked, they said: O Lord! We like you to put back our souls into our bodies so that we may be killed in Your way once again. As Allah saw that they had no wish. They would be let for joy in heaven. **[Muslim]**

And in order to attain this *Jihadi* mentality I would like to enlist some benefits that you might require on your way to *Jihad* in the way of Allah, and I ask Allah to guide me to simplicity of expression of meanings so that it is understood by every truthful believing reader. And I ask Allah to benefit those who read it and the one who wrote it and not bar us from its reward

Firstly, the spiritual armament for this mentality, and this is the most important thing to arm ones self with, as it is its cure from dangerous diseases like showing off and being pleased with oneself and becoming renown and when it is allured to the world, and other diseases that have no cure except *Taqwa* which is the greatest armament a believer can take, as a cure from all diseases. Therefore it is mandatory that a believer observe certain *Nawafil Ibadaat* constantly that become a level of *Imaan* for him, if he leaves or lazes from any of them, he can revise his *Imaan* and know that he is in danger as happened with *Handala Al Asyadi* May Allah be pleased with him. *Abu Bakr* met me and asked: **'How are you O *Handalah*?'** He replied, **'*Handalah* has become a hypocrite!'** He replied, **'Far removed is Allah from every imperfection! What are you saying?'** *Handalah* said: **'When we are with the Messenger of Allah** (r)**, he reminds us about the Hellfire and Paradise as if it is before our eyes, but when we leave the company of the Messenger of Allah** (r)**, we become involved with our wives, children and property and we forget much.'** *Abu Bakr* said: **'By Allah, indeed the same happens to me.'** So *Abu Bakr* and I left until we entered upon the Messenger of Allah (r). I said, **'*Handalah* has become a hypocrite O Messenger of Allah (r)!'** The Messenger of Allah (r) replied, **'And how is that?'** I said, **'O Messenger of Allah (r), when we are with you, you remind us about the Hellfire and Paradise as if it is before our eyes, but when we leave your company, we become involved with our**

wives, children and property and forget much.' To that, the Messenger of Allah (r) commented: **'By Him in Whose Hand is my soul, if you stay in that state you are when you are with me, the angels would** [descend and] **shake your hands in your beds and when you walk, but rather, O *Handalah*, there is a time for this and a time for that** (and he said this three times)**.' " [***Muslim]*

So the believer feels the decrease and increase in his *Imaan*, and remains in constant fear of letting the self into destruction

From the *Ibadah* that a Mujahid must observe are, *Witr*, mid day prayer, and fasting three days of each month, and reading a portion of the *Quran*, we ask Allah to guide our works to goodness and His pleasure.

Secondly, The Islamic work is based on three matters, if they are well-understood, the *Mujahid* can perform Islamic works and aid the Muslims and be a support for the *Mujahedeen* at any time and place if the intention is good and sincere in the heart about aiding the religion, not aiding the self

The first matter – Understanding the present and it is based on 5 essentials, them being- politics of the country, society, finance and the internal and external security and the earth's geography

The present can be benefited from if studied in this light, to specify the kind of government in rule (Islamic- disbelieving- apostate) and each of it has a general and specific rule like the apostate government in the land of Muslims, which can be known from the government policies and its direction, and then the society in specifying its rulings , advancement and its life style, and this can be benefitted from, in security issues while devising a suitable security scheme, and the best class that can be used is this direction is the middle class. The nature of societies is three levels, the rich and they are the lookout for all societies, the middle, and they are a majority, and in it are the hands that work for the government, and due to their numbers, members are lost in them, and the poor, and it is the look out for the society due to their great corruption. In this understanding of the societies and their nature is the importance of *Dawah* and gaining people, and it is a very important part of success in the work. Then the economy is important in determining the goal of the work whether it is to attack or for booty or for support. The internal security for its strengths and weaknesses, is important to estimate the power of the enemy and the kind of work inside the country and the kind of protection and infiltration required for the members in transport and communication and the external security, that is, the army and its arms and ability, and then the geography of the earth is important in specifying the military work and its type (mountains- cities- forests) or funds or background for security of the members and weapons or transport and others.

The second matter- the *Shari Fatwa* for that present, and *Fatwa* is different from law, for *Fatwa* is special to the condition and situation, and law is general, and *Fatwa* is taken from those facing that situation, and every work has its men, so the art of *Aqeedah* and *Jihad* that is based on the *Fiqh* of present has its own people in the front and prisons and those being pursued, so the one who wants *Jihad* should go to its people. The door of *Jihad* is the most critical of doors as it deals with the blood and money and honors of people, therefore utmost care is required in this door, so a *Mujahid* does not do a job except with certainty and evidence about his job and its correctness

The third matter- work, and that is after understanding the present, and applying the *Fatwa* to that present deciding the place for the possible work, and the preparation for that is easy and achievable and correct by the will of Allah and everything is easy for the person it is made for

I end with certain advices

First, the Ummah is going through hardship and trial, and this is what happens before establishment by the will of Allah, and this establishment shall never come except through the believing slaves, who are zealous for their religion, and those who might be guided to be the best of the martyrs, and from those who are not affected by any trial except when their souls are taken, and from them maybe those who will destroy the castles of Rome with *Takbeer*, and other credits at the end of times, or perhaps be from those who prepare for that generation. So it is a must that each one of us should carry the responsibility of this religion and work for its aid.

Second, Jihad is tedious and hardship and only the truthful men can be patient upon it, those who do not look upon their self and its desires, because in Jihad there is lack of sleep and food, and movement for long hours, may be for days, and in it is attack and run on the enemies, and entering camps, in it is divergence from the normal ways of man, and other matters of Jihad. Weakness in this regard and withdrawal, will only cause problems to oneself, as for the religion of Allah, then it is ever victorious, and the fighting faction will never be harmed by those who oppose it or betray it. That is why it is necessary to prepare the self and mind, and exert oneself to perform what is possible of it, and to tame oneself to be a leading soldier and a leader soldier

Third, it has been the guidance of Allah to us that He has united several of the *Jihadi* groups under one administration, and this is a blessing that needs to be thanked for. The *Mujahid* Muslim can contact it, or with its *Amirs* in every place, and the communications will not be

impeded by the will of Allah, so the *Mujahid* must not wait to leave or for conditions of leaving to arise for him, instead he should work inside his own country in which there is no organization. He can gather information in that land what can be useful for *Jihad* and send it to the closest front, and if there is a front in his country then he should join it and offer them what he can do

Fourth, working at this point of time to boost the *Jihadi* media, and prepare for the coming phase, and let all of us be media men if we are not attached to a work, for there might come a time when the *Jihadi* media work might be difficult. The Ummah still requires incitement and direction, for our enemies never tire from spreading their thoughts or lures in our societies day and night while they are upon falsehood, yet they are at their peak in spreading their falsehood. So it is mandatory upon us to keep our spirits higher than theirs, and that we get involved in the media because that is the precursor to conquest and military work. So work hard on this great front, and every person based on his ability and knowledge, those who publicize, let them publicize, and there must exist a harmony in their work so that our psychological conquest reaches all people, the supporters as well as the haters and so forth.

Fifth, to purify the heart from diseases, for the Muslim may be denied goodness because of his self and his thoughts, and a person might end up being evil for his Ummah, we seek refuge in Allah from trials, the apparent from them and the hidden

Sixth, the training of faith is a guarantee of steadfastness, after the guidance of Allah the Almighty, So be mindful of the obligatory worships as Allah loves them, and be careful to observe the *Nawafil* that have been mentioned earlier, both while stationed and during travel

O Allah teach us what benefits us and benefit us from what you have taught us, and make it an argument for us and not against us, the day we meet you. O Allah we ask you as you are the forgiver and merciful, to forgive our past and future deeds, the hidden from it and the apparent, and what you are aware of better than us. O Allah shade us with you beautiful cover in this world and the hereafter, and use us O Allah by your grace and do not change us due to our sins, you are vast and merciful. O Allah guide us to faith and make us steadfast upon it, and guide us to Jihad and aid us upon it, and make our end martyrdom in your way so that you may be satisfied with us, o lord

And praise is to Allah the lord of the worlds

Written

Seeking the pleasure of his lord

Aby Asmaa Al Kubi

29 Rabi Al Awal 1433

The Arabian Peninsula

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